



## Boston Recorder.

THURSDAY, JULY 11, 1841.

## "OUR PILGRIM FATHERS."

The Hon. H. Mann, Secretary of the Massachusetts Board of Education, in a recent defense of the principles and doings of the Board, eloquently says of our "Pilgrim fathers": "Amongst earth's worthiest, noblest, greatest, they stand in the foremost rank." And then adds, "only one blot sullies their fair fame; otherwise they had been godlike, rather than human. They persecuted for conscience sake, and enforced upon others the adoption of their creed, by imprisonment, exile and death."

No doubt Mr. Mann has in these sentences, transcribed fairly the sentiments of his own mind honestly entertained, and could he erase that "blot" from their good name by any labor of his masterly pen, it would be done forthwith.

It may be our misfortune, or culpable remissness—but so it is, we have never yet discovered the plot on their fame to which he refers, viz., "persecution for conscience sake."

That they valued their dear-bought privileges, and protected them by the "imprisonment, exile and death" of those who endeavored to wrest them from their hands, is not denied. We are doing it ourselves, through our constituted authorities, every year. We are justifiable in doing it. And it is yet to be proved, that our "Pilgrim fathers" proceeded any farther, or on any other principles in defence of their civil and religious rights, than their sons are doing at the present day. If in error on this point, we will gladly be enlightened. But we regret sincerely and deeply, that so highly respectable a son of the "Pilgrim fathers," should sanction by repetition, what we cannot but regard as a slander.

## CHURCH DISCIPLINE.

MESSES, EDITORS:—Will you favor the readers of your paper with answers to the following questions, relative to the proper method of procedure in *Congregational Church Discipline?*

## A FRIEND OF CHRISTIAN DISCIPLINE.

1st. If a minister should establish and practice for years, such business as was calculated greatly to divert the attention of people from the subject of religion, and should hear a report of it, and proceed to such action as would be considered false and slanderous to himself; would it be the way the Gospel points out, to first expose such report in the desk on the Sabbath, and then write to one member of his church that he held relation to it?

2d. If a minister should be thus publicly criminated, and say he was not conscious of having said it, but if it could be proved, he would make a public acknowledgement; would it be a justifiable course to withhold the proof, and bring that report before the church?

3d. If a minister should thus publicly criminate a church member and withhold the proof, and if said member should, after begging in vain for a settlement, become satisfied that he was wrong to support such a ministry, and he should then write to the church, enclosing a letter of dismission, while under the existing circumstances should withhold his support, and if such circumstances should return if the affair could be settled, or that he would take a letter of dismission, would it not be the duty of the church to attempt a settlement, or instruct him to ask a letter?

4. If such case should occur as stated in the third question, and the church should be ignorant of the irregularity, would it not be the duty of the church to call a church?

5. If a church should have some meetings with regard to charges brought before them, and the accuser should then withdraw all of said charges except secession from the society, that act being admitted by the accused, although he did not then call for a church, and with assigning for secession: if the accused should persist in withdrawing such reason after the proof was demanded, and the church should then pass some resolutions (by a majority of three, the accuser himself voting) which the accused and the universal church would accept: if also it should be made evident that the church did not understand it as such by their inviting him to communion, and ten members should request a church meeting in order to have the matter explained, would it not be the duty of a pastor to take measures to prevent such a meeting?

6. If a pastor, as is supposed in the fifth question, should prevent a church meeting, and should after extend a private invitation to a large number of his church to come to his own house, and if the accused was not present and did not intend to come, can some one to testify a reason he had heard the accused give for withholding his support, and such reason should then be published in two religious periodicals, read by the church without giving the accused any opportunity to defend himself, would it seem though there had been a proper scriptural method taken to gain a brother?

7. If the accused church member should be a very aged man, and the accuser should seem to intimate that he had taken the first step in discipline, by seeking to have some opportunity to take the ground on a particular date of the same week that the private interview was granted, and the accused when solicited for another private interview, should say that he was accused of saying what he had no recollection of having said, and as he was old and forgetful he could not remember precisely *whence* he said what he said; would it be a consistent thing, that refusing a private interview under circumstances like these, should be brought before the church as an offence?

8. Would it be consistent to expect communication under such circumstances as the seven previous questions suppose?

In regard to the foregoing questions, we have to remark in the first place, that it is very possible, we do not apprehend them correctly. They are not as precise and distinct as they ought to be, if they are to be answered definitely. And another remark we wish to make, is, that we cannot be regarded as uniprincipled, in a case, where the whole ground does not lie fairly before us—a principle is one thing, and the just application of a principle is another thing. And one remark more we are constrained to make, viz, that we claim no authority to settle the rules by which churches shall adjudicate offences that arise within their own limits—or rather, to decide what are the just rules of judgment, in supposeable cases. All that we can do, is to give a frank expression of individual opinion on any given case, as laid before us. With these remarks, we venture to answer the foregoing "questions," as we can.

To spread an ill report of a minister, without first going to him, and endeavoring to gain satisfaction from his own mouth, as Christ directs, is a clear offence against the law of charity. Whether he be in fault or not, it is wrong to report him abroad as in fault, till he has been first regularly dealt with in the church. And if a minister bear such a report from a member of his church, he greatly errs by any public allusion to it, till he has first gone to the offending member privately, and convinced him if possible of his fault, agreeably to Christ's directions.

9. It certainly is not justifiable, to lay any thing to the charge of a brother, without

having proof of the charge, nor without producing that proof when regularly demanded. Common sense settles this point at once.

3. It is not right that a church member withhold his support from the ministry, because for any reason he dislikes the minister. The ministry is God's appointment. The minister is the people's choice. The first may not be dishonored, for then God himself is dishonored. The last may be dismissed and rejected for sufficient cause, made to appear to a regularly called and impartial council. The person of the minister is no more sacred than any other person; but his office is sacred, and none can touch it by withdrawing support, but it has.

A member under "public censure" has a right to demand an investigation of his case.

If it be refused him by the pastor and the church, and if a mutual council be refused, his way is open. Let him call at once an expert council, agreeably to the established rules of Congregationalism. Let not oppression make him mad, when he can so easily be relieved from it.

4. Doubtless it is the duty of the pastor to instruct his church, and like a good shepherd lead him in the right way—but if out of the way himself, and wandering on the mountains, it is hardly to be expected that they will learn from him where the green pastures lie, and the still waters wait.

5. Such facts as are implied in these queries, seem to be hardly credible,—to bring charges against a brother and then withdraw them, when the proof of them is demanded, is virtually to abandon them—at least, it is an acknowledgment that they cannot be substantiated. And, to accuse and condemn a brother for a fault into which he was driven, by charges that are now abandoned, is far from being ingenuous, or orderly. But it seems that the majority and minority of the church understood the action of the church differently. The first thought it to involve no censure—the last understood it to be a censure! Strange action this! Surely, the church ought to come together for mutual prayer and exhortation. And why any pastor should take measures to prevent such a meeting, is beyond our power to divine.

6. This question carries with it its own answer. Caucasians are bad enough in political matters—but infinitely worse in affairs of the church, where each professes to esteem others more highly than himself, and to love his brethren with a pure heart fervently.

7. No occasion could exist for a question like this, if the spirit of meekness and Christian forbearance, were not fearfully wanting. Age is proverbially forgetful. Its infirmities are not to be put down to the score of wilful offences against God. Common charity forbids it. Christian love remonstrates against it. Still, an "aged man" as well as a young man, is bound to submit to the laws of Christ's kingdom, and trust in the Lord to sustain and defend him in his innocence, though he meet his accuser in adverse circumstances. "Fear not, thou worm, Jacob!"

8. If the whole case be fairly presented in the preceding queries, we know not on what principle of divine law, a church can proceed to issue a sentence of excommunication. It would be better in our opinion to pause a while, and weigh well the declaration of the Saviour:—"Whoever shall offend one of these little ones that believe in me, it were better for him that a millstone were hanged about his neck, and were cast into the sea."

## J. R. CUNNINGHAM IN SCOTLAND.

On Monday evening, May 20, Dr. Cunningham gave to the Free Church Assembly, then in session, an account of his visit to this country. The following is the substance of what he said to the church:

"5. A church should have some meetings with regard to charges brought before them, and the accuser should then withdraw all of said charges except secession from the society, that act being admitted by the accused, although he did not then call for a church, and with assigning for secession: if the accused should persist in withdrawing such reason after the proof was demanded, and the church should then pass some resolutions (by a majority of three, the accuser himself voting) which the accused and the universal church would accept: if also it should be made evident that the church did not understand it as such by their inviting him to communion, and ten members should request a church meeting in order to have the matter explained, would it not be the duty of a pastor to take measures to prevent such a meeting?"

6. This question carries with it its own answer.

"7. If a church member should be thus publicly criminated, and say he was not conscious of having said it, but if it could be proved, he would make a public acknowledgement; would it be a justifiable course to withhold the proof, and bring that report before the church?"

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nae, blindness, sickness, decrepitude, old age, all of which combined, are less potent in producing the ills of poverty, than intemperance.

**FINANCES OF THE AMERICAN BOARD.**—The receipts for May were \$27,181, being \$245 less than those of the corresponding month of 1843. The whole sum paid into the treasury during the ten months of the present financial year, ending May 31, was \$190,570, being \$479 less than the sum received during the corresponding month of the previous year. Should the receipts for June and July equal those of May, the debt will probably not exceed \$10,000. Let us not be weary in doing well, but rather let us thank God and take courage.

**DEAS. ANDERSON AND HAWES** rescued Boston from the steamer Hibernia on the 3d inst.

**REV. H. U. ONDERSWOLD,** bishop of the Protestant Episcopal Church of Pennsylvania, has issued a call for a special convention to be held in Philadelphia, Sept. 5, to consider his proposed resignation of office—and in case they shall not consent thereto, to consider the expediency of electing an assistant bishop of the diocese—and, if this be determined, to carry the same into effect.

**COLONIZATION.**—The third annual report of the Mass. Colonization Society, has just been issued, from which it appears that the amount of funds collected for colonization purposes during the year in this state, is \$1,800.07. Besides this, \$83.25 have been received for the African Repository. The whole number sent to Africa during the year is 173. The emigrants residing within the jurisdiction of the Liberia Colony at the close of 1844, numbered 2,463. Of these 645 were born in Africa. The report gives some statistics in regard to the health of the colony, its churches, schools, commerce, &c., and makes, together with the appendix, a pamphlet of sixteen pages.

### The Editors' Table.

**THE YOUNG PASTOR'S GUIDE** or, Lectures on Pastoral Duties; by Enoch Pond, D. D., Professor in the Theological Seminary, Bangor, Me. F. D. Tappan & Co., 114 Washington street.

Pond has given in this work, twenty seven lectures, on the following topics: Pastoral qualifications; settlement in the ministry; relations after settlement; pastoral acquaintance; pastoral visits; treatment of different characters; public duties; solemnizing marriages; religious meetings; revivals of religion; lectures; duty to enlisted the co-operation of the church; duties to the young; charitable oblations; to other churches and ministers; duties towards other denominations; duties to himself; duties to his family; political duties; respect for the ministry; frequent dissensions; withdrawing from the ministry; results of faithful pastoral labor.

It will be seen at once, from the above list of subjects, that the author has entered an important field, and that he could not do justice to so many and so important topics, without much study, sound judgment, and great familiarity with the duties of which he treats—three requirements which are not often more highly commended than in Dr. Pond. In most matters which come within the range of his profession he is a safe guide. This is more than can be said of every great or good man. We have read parts of the "Pastor's Guide" with care, and from a part we infer the whole. It is decidedly a good book, and if all pastors are not quite pleased with it, it is certain that its advice well followed would make them all men of extraordinary fidelity and value. It would help ministers too, if their people would read such a book as Prof. Pond's. It sheds light upon some questions about which a minister and his people often disagree, and out of which complaints arise. For particulars we refer to the book itself.

**LECTURES ON THE INSTITUTION OF THE SABBATH.**—By John N. Steward, D. D., New York: A. V. Blake, Boston: Tappan & Co., 120 Washington street.

Dr. Steward has made an able defence of the Sabbath, in eight lectures, constituting a volume of 186 pages. He maintains the institution of the Sabbath at the creation of man, and notices the objections; the change from the seventh to the first day of the week; its obligations as moral, perpetual, and universal; its duties, benefits, &c. To a task like this, Dr. Steward brings a vigorous intellect and love of truth, such as ensure a faithful performance of duty, and a triumphant vindication of the Lord's day, now so fiercely assailed by those who have not in them the love of God, and to whom the knowledge of the worship of him is an offence.

**BUTLER'S ANALOGUE,** in the form of questions, with brief answers for examination. For sale in Boston by O. D. Broaders & Co. New York: A. V. Blake.

The Analogy was first got up in this form by Geo. W. Crawford, M. A. of King's College, Cambridge, and is now revised, enlarged, and adapted to the use of classical and theological students, by Chas. E. West, A. M. principal of Rutherford's Institute, in the city of New York. Mr. West gives notice in the advertisement that he has used Crawford's work for four years, and as he thinks, has taught the Analogy successfully to classes of advanced students. This testimony we should think would be sufficient to induce others to make the experiment. Whatever encourages and facilitates the study of Butler's "great work," is worthy of praise, and ought to meet with general encouragement.

**MILITARY'S EVIDENCES OF CHRISTIANITY.** Sixth edition, revised and improved by the author. New York: Harper & Brothers. Sold in Boston by Crocker & Brewster.

These Lectures first made their appearance some twelve years since, and they have since gone through successive editions, been read and enlarged, re-published in England, and have acquired a popularity which leaves little to be desired at present except a bare notice. The edition just issued is large and handsome, and profitable to the eyes as well as to the intellect and the heart.

**CATALOGUE OF GREEK VERBS,** for the use of Colleges. By E. J. Sophocles, A. M. For sale by Crocker & Brewster, 47 Washington street.

A correspondent, highly qualified to pass a criticism upon the above work, has furnished us the following notice:—

In the first portion of the book, embrace a great deal of valuable physiological matter; and the facts of comparative physiology, which are interesting in the other portions are also clear and interesting. The appendix on Greek Inscriptions, and the studies in this country do not generally embrace the monuments of the language, although they are the nature of original documents, and have important bearings on grammatical science. Mr. Sophocles has taken from Rose's volume, and from the erudite and learned Boeckh, the *Corpus Inscriptionum Graecorum*, a series of the most interesting of these documents, and accompanied them by remarks and explanations, which throw much light on the genuine forms of the Greek language, as it was originally written in a system, and the grammarian reduced it to the geographic which it appears in printed editions of the classical and recent.

Mr. Sophocles is already well known as the author of the best school grammar of the Greek language now used in our schools, and a very able and successful teacher of Greek in Harvard University. The same precision and condensation, which so remarkably distinguish his grammar, characterize the present work."

**THE AMERICAN BIBLICAL REPOSITORY.** July No. 4. For sale by SAXTON & PEIRCE, 133 Washington street.

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**Contents.** Art. I. Writings of Martin Luther, by Prof. C. E. Stowe. II. The works of Samuel, L. L. D., a review by Rev. C. E. Park. Waterville, Me. III. The ideal of a perfect pupit discourse, by Prof. H. N. Day, Western Reserve College. IV. National History in his spiritual relations, by Prof. S. Adams, Illinois College. V. Extremes of credulity and scepticism in history, by Prof. E. D. Barnard, Dartmouth College. VI. Exposition of Matthew 7: 6; by Rev. E. Ballantine, Prince Edward, Va. VII. Coleridge's view of Atonement, a native of a man of fashionables appearing at Cambridge, a review by Prof. C. E. Park. VIII. Essay on the Moral susceptibilities, Moral action, and Moral character, by Prof. J. M. Stewart, Illinois College. X. Critical Notices. XI. Literary Intelligence.

**The New Englander** for July has been assembled furnished us by the agent, E. P. Pease, Eliz. West street, Boston.

**Contents.**—Music in churches; English Philology; A Chapter on intuitive truths; Theodore Parker—a discourse of matters pertaining to religion; Baptismal Regeneration; The Roman Catholic faith; The Bishop's attorney on the Church of England; Durbin's Observations in Europe; The Philadelphia riots; James H. Lindsey; Literary Notices. Extracts from the No. of an increasingly rich and valuable periodical.

**Newspapers.**—Among the various portions of the human family, newspapers are said to be found in proportion to the population in the following ratios:—In Asia, one to every 14,000,000; in Africa, one to every 5,000,000; in Europe, 40,000; in America, one to every 100,000; in America, one to every 10,000.

**Sudden Death of the Mayor of Limerick.**—Alfred Pusey Shilton, Mayor of Limerick, expired very suddenly, Thursday last, just as he was entering the Exchange, in that city, the purpose of presiding at a public meeting there.

**More Riots in Philadelphia.**—LOSS OF LIFE.—The Mail of Tuesday morning has a full account, taken from the Philadelphia U. S. Gazette, of the riotous and bloody scenes which occurred in that city on Friday and Saturday last, and later papers bring down the intelligence to Tuesday, July 9. We cannot give all the details. On Saturday evening the crowd had very much increased in the vicinity of St. Philip's church, and the military were called out to keep the peace, unless a resort to arms be necessary. The boat was lowered, and 12 of them were plumped into the water, and 12 of them drowned. The steamer sustained but little damage, and all might have reached the port in safety if they had been self-possessed.

**Loss of Life.**—The S. Louis New Era gives almost frightful accounts of the rise of the Missouri and Illinois Rivers.

**All the crops on the bottoms will be destroyed;** Weston to the mouth of the river will be inundated, thousands of families will be left homeless, but the clothes which were worn, and are to be washed, will be higher than the flood.

**With respect to the Spanish.**—The acceptance of the offered mediation of Great Britain is a pleasant sight, but we shall have to wait for the final result.

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## Poetry.

FOR THE BOSTON RECORDER.

## THE DEPARTED.

"He lives. I can't forget  
The death that tore him from my heart;  
I viewed his eyes in dimness set,  
I saw the gloomy hearse depart."

I know he is not here, and yet I see him still,  
With raptures undefined, my very being full.  
I feel the scorching glances of his dark, dead eyes,  
That always wore its brightest look when I was by.  
I gaze more earnestly, but cannot see him there,  
The pleasing fancy vanishes, 'twas thought but empty air.

I know he is not here, and yet I see him now,  
The chilly dew of death are on his pallid brow.  
His eye first gazes upward, and then looks on me,  
Above him and around him are forms I cannot see.  
I go to press his lips, to bid a last adieu,  
But oh! 'tis airy nothingness, that meets my anguished view.

I see him yet again, all motionless and cold,  
The garments of the grave, that precious form enfold.

He cannot comfort me, nor does he hear my tears,  
Yes! now are realized, my saddest, wildest fears;  
He is no longer mine, I cannot keep him here,  
His Saviour hence has summond him, and banished every fear.

I see him yet once more, all glorious and fair,  
No earthly ill or pain can admitance there,  
While all around, and close beside him, shining stand,  
The pure, the holy dwellers of that blessed land.  
Oh! never, never can come again to me;  
Saviour of man! prepare my soul to dwell with him and thee!

McLeod, July 1, 1844. O. K. M.

FROM THE EVENING TRANSCRIPT.

The following lines were written for a little seven-by-nine sheet published for a recent Temperance Fair, held at Nantucket; and as they have not been published off the land, I herewith place a copy at your disposal.

## WATER.

Life-blood of the mighty earth,  
Flowing from every birth;

In the heat of their birth,  
Pulsing down each river vain;

Or the green emerald plain;

Stealing up from deep rose;

Glorious than in all thy forms;

Whether whil'd in midnight storms;

Or by wavelets rock'd to rest

On the snow-white lily's breast.

On thy peartly count'fold,  
Fringed with saffron and gold,

Sunset, as her coursers linger,

Writes her tale with rosy finger;

And a blush is on thy mist,

As its brown has kiss'd

By the opening lips of morning,

On the fresh love of its dawning;

Midnight sees its wavess deep

Like an ocean stretched in sleep,

With the dark green trees and highlands

Rising o'er its bleak blue seas.

Bride of Heaven! O Protean water,

Lo, the Rainbow is thy daughter,

Clothing thee in radiant arms;

Even in thy hours of storms;

And in many glittering hues

See! the million-ored dew,

Sisters of the glorious arch,

Dance along thy showery march;

And the gossies give odor sweet,

Bathing all their twinkling feet,"

As it bends along their track,

Till the light winds call them back.

Every old and gnarled trunk

In whose roots thy stream is drunk,

Feels along its breath a thrill

Croaking undressed and still

As the sun with his art,

Makes in its frozen heart;

Till the warm and lucid blood

Crowding into leaf and bud,

Clothes in green each giant limb

Gorgeous as the robes that fairy

Round the knights of Fairy-land

By the breath of rose-fair'd.

O thy coming down is sweet;

When oppress'd by summer's heat,

Bowing every herb and flower,

Prays thee for the pleasant shower,

See each thristing plant holds up

For thy gift its little cup,

While on every grassy spear

Hangs in light a grateful tear.

Orbs of beauty bathed in gold

On thy sunlit way roll;

Each fair orb a mimic world

Through the sky in splendor hurled.

Dropping down the mossy well

Where the cold fog loves to dwell,

Building in the granite urn,

Where the day-bones never burn.

Twinkling in the pebbly run,

Grass, despoiled from the sun,

Rustling in the little pool,

Thou art sweetly musical;

Never bird or voice divine,

Hath a gladder tone than thine;

Man hath richer earth-gold never;

Ne'er more spurned was gift or giver.

## The Family Circle.

**TENDERNESS TO MOTHERS.—**Mark that parent hem, said a father to his beloved son. With what anxious care does she call together her offspring, and cover them with her expanded wings! The kite is hovering in the air, and disappointed of his prey, may perhaps dart upon the hen herself, and bear off her in his talons.

Does not this suggest to you the tenderness and affection of your mother? Her watchful care protected you in the helpless period of infancy when she nourished you with her milk, taught your lips to move, and your tongue to hisp its uniform accents. In childhood she has mourned over your little griefs; has rejoiced in your innocent delights; has administered to the healing balm in sickness; and has instilled into your mind the love of truth, of virtue, and of wisdom. O cherish every sentiment of respect for such a mother! She merits your warmest gratitude, esteem and veneration.—*Percival.*

**DISOBEDIENCE TO PARENTS.—**A young man was lately sentenced to the South Carolina penitentiary for four years. When he was about to be sentenced, he stated publicly that his downward course began in disobedience to his parents—that he thought he knew as much of the world as his father did, and needed not his aid or advice, but that as soon as he turned his back upon his home, then

temptations came around him like a drove of hawks, and hurried him on to ruin. There is no place so safe and happy as a good home.

**Cultivator.**

**THE ORPHAN.**—Don't speak harshly to him, he has no father to direct his steps, no mother to watch over him. Temptation was laid before him, and he yielded.

Be it severe, perhaps one kind word may save him from ruin. Do not drive him to the gross acts of sin, but manifest by your voice all your tears, that you are his real friend. Have he been blessed with a mother's care, he will not have stepped aside from the path of rectitude. Now he feels that no one cares for him; no one pities him; no one loves him. Go to him, be his friend, his guide, his counsellor, and you will save him from the depths of degradation.

There is nothing so efficacious as sympathy, to alay the bad passions and incline the heart to virtue. How sweet is the reflection, I have drawn a soul from vice, and now he is bearing the fruits of usefulness on earth, exerting a good influence, and ripening for a better world.

**BEAUTIFUL THOUGHT.—**Childhood is like a mirror, catching and reflecting images all around it. Remember that an impious or profane thought, uttered by a person's lip, may operate upon a young heart, like a careless spray of water thrown upon polished steel, staining it with rust, which no after effort can remove.

**AGRICULTURAL.**

We think it best to cut grass for hay, as near as possible to the time when it is in fullest bloom. Of course, if it is cut when most of it is in this state, some may be a little green, some may not have quite reached full bloom. We do not therefore have seen some difference of opinion as to the stage at which it should be cut; when it is cut, we believe we have the greatest advantage, as far as possible, to have the grass divided; if they are bare, and need respect each other. Let them be passed by, as we drop into those different churches, and listen to the speeches there made, and observe the spirit there diffused. Let us carry to those churches that mutual respect, which we have felt for each other in our previous meetings. With the Bible bound to our hearts, with accents of peace on our lips, and with the sincere purpose of reforming our fellow men and fellow sinners, we cannot but love and respect each other. 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